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ISLAM : A REVOLUTION

Mazheruddin Siddiqi

Revolution is a fundamental change, a re-construction of the social and moral conditions of mankind. In this sense the revolution inaugurated by the Prophet Muḥammad (peace be upon him) in the Seventh Century Arabia was a total revolution which did not leave any aspect of human life unchanged. All subsequent revolutions in history have been partial and lop-sided deriving their inspiration from some particular aspect of Islamic teachings and ignoring the rest. Islam revolutionised the entire realm of human life including its religious, intellectual, social, political and economic aspects, while the revolutions that took place in modern times basically touch some one aspect of human life, except in so far as changes in one particular sphere of life have their repercussions on other aspects of life too. We shall discuss the changes brought by Islam under these categories.

The Religious Revolution

The great change introduced by Islam in the realm of religious life was the introduction of pure and un-adulterated monotheism. Polytheism was the source of all superstitions. It was destructive of scientific outlook and rational thinking. By the introduction of monotheism Islam made a clear sweep of all these vile superstitions and taught man to think scientifically in terms of cause and effect. The Qur'ān propounded an ideology in which man was declared to be the causal agent of all the happenings in society and in which the idea that man is at the mercy of a blind fate was effectively countered. The Qur'ān says that if you want to change your condition for the better, do not rely on spells, charms and even prayers unaccompanied by appropriate effort, for "man hath only that for which he maketh effort". (LIII: 39), and again, "Lo! Allah changeth not the condition of a folk until they (first) change that which is in their hearts". (XIII: 11). According to the Qur'ān all corruption and disorder in the world come from the misdeeds of men and it is only by reforming their conduct that social evils may be removed. It is no use blaming fate. "Corruption doth appear on the land and sea because of the evil which man's hands have done". (XXX: 41). Such teachings changed the entire outlook of man and awakened in him a keen

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sense of social responsibility. The Qur'ān also countered the Jewish concept of a chosen people of God who enjoy the blessings of God irrespective of their deeds. "It will not be in accordance with your desires, nor the desires of the people of the scripture. He who doeth wrong shall have the recompense thereof". (IV: 123). Thus the followers of Islam were warned that they should not expect God to favour them, unless by their deeds and conduct, they proved themselves worthy of divine favours.

A major religious change introduced by Islam was the abolition of the institution of priesthood. All religions have their priests but Islam has no priests. This is because Islam did away with all intermediaries between God and man, and brought the individual Muslim in direct relationship with God. The institution of priesthood is a source of many evils. But the greatest injury which it inflicts on man is that the priests monopolise all knowledge and keep the common man in a condition of utter ignorance. But in Islam education was made universal and every Muslim man and woman was enjoined to acquire knwoledge. A tradition of the Prophet says that it is the duty of every Muslim, male and female, to acquire knowledge طلب العلم فريضة على كل مسلم و مسلمة In another tradition the holy Prophet directs every Muslim to acquire wisdom (knowledge) wherever it may be available.

الحكمة ضالة المؤمن فحيث وجدها فهواحق بها

> "Wisdom is the lost property of a believer. Wherever he finds it, he is more entitled to it than others".[1]

The Qur'ān says clearly that ignorant men cannot be the equal of those who have knowledge. "Say (unto them O Muḥammad): Are those who know equal with those who know not?" (XXXIX: 9). In another verse the Qur'ān says that properly speaking only men of knowledge fear God. "The erudite among His bondsmen fear Allah." (XXXV: 28).

Another major reform introduced by Islam was the eradication of religious intolerance. The pre-Islamic world was marked by religious persecution of the worst kind. Whenever a sect or creed gained political power, it tried to exterminate its rivals. In the Byzantine Empire orthodox Christianity persecuted the Nestorians and forced them to seek refuge in the neighbouring empire of Persia. St. Cyril, the Bishop of Alexandria in 410 A.C. freely persecuted the rival sects and religions. He closed and plundered the churches of the Novatians and drove the Jews in thousands from the city. Before long his wrath fell on Hypatia, one of the most learned women of her times. In the words of Gibbon:

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"Hypatia, the daughter of Theon, the mathematician was initiated in her father's studies, her leanred commentaries have elucidated the geometry of Apollonius and she publicly taught both at Athens and Alexandria, the philosophy of Plato and Aristotle. In the bloom of her beauty and in the maturity of her wisdom, the modest maid refused her lovers and instructed her disciples. The persons most illustrious for their rank or merit were impatient to visit the female philosopher and Cyril beheld with a jealous eye the gorgeous train of horses and slaves who crowded the door of her academy. A rumour was spread among the Christians that the daughter of Theon was the only obstacle to the reconciliation of the prefect and the archbishop and that obstacle was speedily removed. On a fatal day in the holy season of lent, Hypatia was torn from her chariot, stripped naked and inhumanly butchered by the hands of Peter, the reader and a troop of savage and merciless fanatics."[2]

Another incident in pre-Islamic Arabia throws lucid light on the fanaticism of the Jews and their religious intolerance. Dhū Nuwās, one of the rulers of Yemen, had accepted Judaism. He abhorred the Christians who lived mostly in Najrān. To the people of Najrān he gave the option of death or the acceptance of Judaism. "They chose death, so he dug trenches for them, burnt some in fire, slew some with sword and mutilated them until he had killed twenty thousand of them."[3].

In contrast, Islam set a noble example of religious toleration. The non-Muslims under the Islamic governments enjoyed full freedom of religion and conscience on payment of *jizya* or poll-tax which was taken from them in lieu of military service. The Prophet himself set an example of religious toleration when he signed a treaty with the Christians of Najrān. The following are the terms of this treaty as narrated by Ibn Qayyim:-

من محمد النبی الی اسقف ابی الحرث واساقفه نجران وکهنتم و رهبانهم واهل بیعهم ورقیقهم وعلی کل ما تحت ایدیهم من قلیل وکثیر جواراالله ورسوله لا یغیر اسقف من اسقفته و راهب من رهبانته ولا کاهن من کهانته ولا یغیر حق من حقوقهم ولا مما کان علیه ـ

"From Muḥammad, the Prophet, to Abū Ḥarth and the bishops of Najrān and their priests and monks and those who live in their churches and their slaves; all of them will be under the protection of God and His Prophet; no bishop will be removed from his bishopric, no monk will be removed from his monastery and no priest will be removed from his post and there will be no change in the rights enjoyed by them so far."[4]

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Intellectual Revolution

The pre-Islamic world was marked by exclusive pre-occupation with the ordering of inner life. Ancient philosophies like Neo-Platonism turned away men from the things of the external world. According to Neo-Platonists, true blessedness is attained only in ecstasy when man is able to transcend thought and frogets both himself and the objective world. Adolph Harnac writing in *Encyclopedia Britannica* about Neo-Platonism says:

> "Neo Platonism is in one aspect the consummation, in another the collapse of ancient philosophy. Never before in Greek and Roman speculation had the consciousness of man's dignity and superiority to nature found such adequate expression; never before had real science and pure knowledge been so undervalued and despised by the leaders of culture as they were by the Neo-Platonists."[5]

Christianity did nothing to change this trend. On the other hand, by encouraging monasticism, it gave further incentive to the exclusive concentration on inner life. It was Islam which changed this trend and thus saved both science and learning from complete extinction. The Qur'ân instructed its followers to use their external senses. It says, "Follow not that of which thou hast no knowledge. Surely, the hearing and the sight and the heart, of all those it will be asked." (XVII: 36). This means that God will hold man responsible for the use he makes of his external senses. The Qur'ân drew man's attention to the phenomena of the external world and directed him to seek the signs of God in the concrete happenings of the world of nature. "See they not the camels how they have been created and the heavens how they have been raised and the mountains how they have been fixed and the earth how it is spread". (*LXXXVIII:* 17, 18, 19, 20). According to the Qur'ân, contemplation and meditation is not the only way in which man can attain nearness to God. Another way in which man can attain nearness to God is to study nature and the happenings of nature:

> "In the creation of the heavens and the earth and the alternations of day and night and the ships that run on the sea with that which profits to man, and the water that Allah sends down from the sky, then gives life therewith to the earth after its death and spreads in it all kinds of animals and the changing winds and clouds made subservient between the heaven and the earth, there are surely signs for people who understand". (II: 64).

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This earth-oriented teaching revolutionised the entire outlook of man and urged him to find God in the world by participation in socio-political activities and by an objective and scientific study of nature and its phenomena, thus promoting the growth of physical and social sciences.

Another revolutionary step taken by Islam was to direct attention to the factors which make or mar the fate of nations and communities. Earlier religions had confined their attention to seeking the salvation of individuals. The Qur'ān concerned itself also with the salvation of communities and nations and by analysing those factors which lead to the strength, prosperity and solidarity of nations as well as their decay and destruction, it laid the foundation of an embryonic philosophy of history. A significant concept to which the Qur'ān alludes in connection with the decay and fall of nations is that of *Itrāf* or comfortable, easy and luxurious living which accompanies riches and prosperity. Thus it says, "And when We wish to destroy a town, we send commandments to its people who lead easy lives, but they transgress therein; thus the word proves true against it, so we destroy it with utter destruction". (XVII: 17, 18). Here the Qur'ān does not blame the poor people for transgressing the just limits of God. It throws the entire responsibility for the decay and fall of the social group on its rich and prosperous classes who spread corruption (*fisq*) in the land. This shows that if a community wishes to avoid self-destruction, it should not allow wealth to concentrate in the hands of a few rich people, while the majority of its population lives in economic distress. There should be economic equality between the classes, if the forces of decay are to be controlled.

Another significant remark made by the Qur'ān about the fate of nations is that in the eyes of God, mere beliefs of whatever kind do not matter; what matters is action. "Thy Lord would not destroy towns unjustly, while their people acted well." (XI: 117). Muslim commentators construe the expression "unjustly" to mean that "God does not destroy a community merely because it holds certain beliefs which are not in consonance with what the Qur'ān thinks to be the right kind of beliefs. Disbelief of any kind does not bring about destruction (i.e. social disintegration) unless people harm each other's interests or commit acts of cruelty and grave injustice. In this connection attention has been drawn to the well-known maxim that power and dominion can go hand in hand with disbelief and paganism but they can not co-exist with injustice and tyranny".[6]

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Social Revolution

In the social field, Islam took effective steps to implement the ideal of human equality and the eradication of national and religious prejudices. In his address on the occasion of the farewell pilgrimage the holy Prophet declared:-

يا ايها الناس ان ربكم واحد وان اباكم واحد لافضل لعربى على عجمى ولا لعجمى على عربى ولا لاحمر على اسود ولا لاسود على احمر الا بالتقوى ـ

> "O People, your God is one, your father is one. No Arab has superiority over a non-Arab and no non-Arab has superiority over an Arab, neither does a man of brown colour enjoy superiority over a man of black colour, nor does a black man enjoy superiority over a man of brown colour, except by piety".[7]

This was a declaration of the essential unity of mankind and negation of racialism. The Muslims may have failed in other respects to translate into action the teachings of their Prophet, but in this respect, they have a creditable record. Even non-Muslims admit that Muslims are comparatively free from national and racial prejudices.

One of the most revolutionary steps taken by Islam was the initiation of the process of emancipating women from their age-long shackles. Describing the condition of women in pre-Islamic Arabia, Bosworth Smith says:

> A woman had no rights, she could not inherit property; her person formed part of the inheritance which came to the heir of her husband and he was entitled to marry her against her will. Hence sprang the impious marriage of son with their step-mothers and others of an even worse character which Muhammad so preemptorily forbade. Polygamy was universal and quite unrestricted; equally so was divorce at least as far as the man was concerned. A husband could dismiss his wife on the merest whim and, then, if he so pleased, might recall her again under the influence of a similar whim.[8]

Such being the condition of woman in Arabia, Islam brought about a vast improvement in their social position. Not only were they given the right to inherit and manage their property independently, it was stated most clearly by the Qur'ān that women were not rightless but that "they have similar rights to those against them in a just manner." (II: 228). This was a major step towards granting them complete equality with man. Polygamy was restricted to four wives with the proviso that if a man feels that he cannot

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do justice with all his wives, he should marry only one. Divorce was permitted but the Prophet declared it to be the most hateful among permitted things in the eyes of God. Women were also given the right to seek separation from their husbands after bringing their cases before a Qāḍī or judge. If women in modern times have acquired some more rights, it is because modern life gives them greater opportunities which they lacked in those primitive conditions. But it is because of Islam and not despite it, that they have emancipated themselves.

Another major reform effected by the holy Prophet related to the slaves. Although slavery could not be abolished by him because it was an internationally based system and its abolition in one country would have led to many complications, the social position of the slaves was immensely improved. Among the reforms made in slavery, one was that a captive mother could not be parted from her child. Similarly the parting of brother when sold was also forbidden. At the Farewell Pilgrimage the Prophet ordered his followers to feed and clothe their slaves as they fed and clothed themselves and, if the slaves offended, to sell them rather than punish them. The scourging of slaves was made by the Prophet characteristic of the worst of men; manumission was also declared by him to be an act of piety and many an offence might be expiated by the setting free of a slave. A Himyarite chief is said to have freed four thousand slaves at the request of the Prophet. A system was further encouraged by which slaves might contract for their own manumission and assistance of such persons by present was regarded with favour. When a man died without heirs but having a slave, the slave was manumitted by the Prophet and received the inheritance. A man who shared one slave with seven others and had cuffed the slave was made to manumit him and murder or maiming of a slave was to be punished with retaliation.

The Prophet's humanity extended itself even to animals. Margoliouth says:

> "He forbade the employment of living birds as targets for marksmen and remonstrated with those who illtreated their camels. When some of his followers set fire to an anthill, he compelled them to extinguish it. Foolish acts of cruelty which were connected with old superstitions were swept away by him with other institutions of paganism. No more was a dead man's camel to be tied to his tomb to perish of thirst and hunger. No more was the evil eye to be propitiated by the blinding of a certain portion of the herd. No more was the rain to be con-

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> jured by tying burning torches to the tails of oxen and letting them loose among the cattle. Horses were not to be hit on the cheek and their manes and tales were not to be cut. Asses were not to be branded or hit on the face. Even the cursing of cocks and camels was discouraged.[9]

Economic Revolution

Before dwelling on the economic reforms effected by Islam, we must remind our readers that they should keep in view the primitive conditions of Arabia at the time when Islam made its appearance. The resources of Arabia at that time were strictly limited. There was no industry worth the name. The administrative machinery at the disposal of the Prophet was still in a primitive stage. If the Socialist world claims that it has distributed economic resources more equitably, one must not forget that its economic resources have expanded beyond all expectation since the Industrial Revolution and the coming of the machine age and its administrative system is vastly more improved than that of Islam. These two factors have created an impression that it has done more towards the levelling of incomes and the equitable distribution of wealth. But this impression is not well-based and, if one keeps in mind the limiting factors under which Islam had to work, one will have to concede that Islam enjoys superiority over the modern world, including the Socialist world, in this respect.

Islam based all its economic policies on the principle that wealth should circulate as widely as practicable and it should not be allowed to concentrate in the hands of a few people. The Qur'ān stated this principle very clearly in the following verse:-

> Whatever Allah restored to His Messenger from the people of the towns, it is for Allah, for the Messenger and for the near of kin and the orphans and the needy and the way-farer *so that it may not be taken by turns by the rich only among you.* (LIX: 7).

This means that wealth should not be allowed to circulate among the rich only and that the needy and the orphans in the community have an equal claim on social wealth. If any decision by a caliph or ruler infringes this basic Qur'ānic principle, it becomes an un-Islamic decision and cannot be cited as a precedent.

Condemning the hoarding of wealth and commanding the Muslims to spend it for public welfare, the Qur'ān says:-

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> "And those who hoard up gold and silver and spend it not in the way of Allah, announce to them a painful chastisement". (IX: 34).

How much regard Islam had for the poor and the down-trodden is revealed by the following verses:-

> "Hast thou seen him who belies religion?
> That is he who is rough with the orphan and urges not the feeding of the needy". (CVII: 1).

And again:-

> And what will make thee comprehend what the uphill road is? It is to free a slave or to feed in a day of hunger an orphan nearly related or a poor man lying in the dust. (XC: 12, 13, 14, 15, 16).

These verses should not be interpreted literally to mean that it is to the physical feeding of the poor that the Qur'ān alludes here. It means that one must help them to earn their living in such a manner that they are able to feed their family and educate their children. The Qur'ān is pleading here for a welfare state, in the modern context of things.

Such a welfare state was actually established by the Prophet as soon as he was able to organize his state and secure it from external threats. A poor-tax of $2\frac{1}{2}$ percent was imposed on all property holders in possession of a certain minimum. The proceeds of this tax were spent on the needy and the poor so as to enable them to stand on their own legs. In the following verse the Qur'ān specifies the objectives on which the poor-tax was to be spent:

> The alms are for the poor and the needy and those who collect them and those whose hearts are to be reconciled and to free the captives and the debtors and for the cause of Allah and for the way-farers, a duty imposed by Allah. (IX: 60).

The Prophet foresaw that a time will come when this poor-tax of $2\frac{1}{2}$ percent would not suffice for the expanding welfare activities of the state. Therefore, he made it clear that the state can take from the rich something over and above the poor-tax (*Zakāt*). Fāṭima, daughter of Qais reported God's messenger as saying, "There is something due on property apart from *Zakāt*". He then recited "It is not piety that you should turn your faces to the east and west...."[10]

In the welfare state established by the holy Prophet, if a person died leaving debts, the Prophet as the Head of the State, made himself responsible

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for the payment of his debt. Similarly, if a person died leaving dependants who had no resources, the Prophet, as the Head of the State, undertook to support them. Thus the Prophet set a precedent for the future Muslim states to follow. The following two traditions of *Mishkāt* will throw light on this aspect of the Prophet's welfare state:-

> Abū Huraira reported the Prophet as saying, "I am nearer to the believers than themselves, so if any one dies leaving a debt without leaving enough to pay it, I shall be responsible for paying it, and if any one leaves property, it goes to his heirs". A version has "if any one leaves a debt or children without maintenance, let the matter come to me, for I am his guardian". Another version as "If any one leaves property it goes to his heirs and if any one leaves dependants without resources, they come to us.[11]

> Al-Miqdām reported God's Messenger as saying:
>
> I am nearer to every believer than himself, so if any one leaves a debt or a helpless family, I shall be responsible but if any one leaves property, it goes to his heirs. I am the patron of him who has none, inheriting what he possesses and freeing him from his liabilities.[12]

One of the major economic reforms of Islam was the abolition of the institution of *Ribā* or usury which enabled the moneyed people to fleece and exploit the poor. Money was lent to the poor at exorbitant rates of interest and if the debtor was unable to pay the debt after the stipulated period, the interest was added to the principal and the debtor had to pay twice, thrice or four times the principal lent to him. This system of lending money was forbidden by Islam and the Qur'ān called it a war against God and His Prophet to practise lending money on interest.

Political Revolution

At the advent of Islam, Arabia was peopled by congeries of independent tribes arrayed one against the other. There was no central government which could enforce peace, law and order. Tribal warfare was common because of the system of blood feud. If a member of any tribe was killed by a member of any other tribe, the two tribes fought against each other until they were exhausted. Acceptance of blood money by the aggrieved tribe was considered degrading and was treated as a sign of cowardice. This syste m of blood reve nge involved the whole country in constant bloodshed and no room was left for peaceful pursuits. Trading caravans were frequently looted by the tribes in whose territories they had to travel, unless those tribes received

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substantial payment from the organisers of the caravan.

Islam unified the Arabs under one organised state with a central government responsible for the maintenance of law and order. The tribes were incorporated in a single brotherhood. Blood-feuds came to an end because the state undertook to punish the murderer. Tribal warfare ceased and the way was opened for the peaceful pursuits of life. Complete peace, law and order prevailed throughout the whole of Arabia. This in itself was a great revolution but other changes followed.

Islam laid the foundation of a democratic order of society by insisting on *Shūrā* or consultation with the representatives of the people as the proper method of government. The Qur'ān enjoins Shūrā (Consultation with the people) in the following verse:-

"And whose affairs are (decided) by Counsel among themselves (XLII:38)

By this verse the Qur'ān prohibited all those methods of government in which decisions are imposed on the people without taking their views and opinions into consideration. The Prophet did not prescribe any specific form of consultation, because the mode of consultation depends on time, place and circumstances. Modern democracy has evolved its own forms of consultation.

Another democratic principle which was first clearly enunciated by the Prophet of Islam was that of equality of all citizens, high and low, before the law. A tradition reported by 'Ā'yesha says:-

> From 'Urwah who reported from 'Ā'yesha who said that Usāmah once recommended a woman to the Prophet. The Prophet said: some nations before you were destroyed because they inflicted punishment on the lower classes of people but did not punish the members of the higher classes (when they committed a crime). By Him in whose hands is my life, if my daughter Fāṭima did this, I will cut her hand.[13]

Religious toleration is yet another principle of modern democracy. We have seen how the pre-Islamic world disregarded this principle and it was Islam which resorted man's freedom of conscience. The Qur'ān says in clear words:-

"There is no compulsion in religion". (II: 256).

In the early Islamic empire, people of many religions lived side by side and no one interfered in their religion.

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The State which the Prophet established in Medina was not a laissez-faire state which confined itself to the maintenance of law and order. It was a welfare state which looked after the economic needs of the people. The Prophet enjoined upon the rulers and officials to see that the common people were well provided with whatever they needed. A tradition by 'Amr ibn Murra says that he said to Mu'āwiya that he had heard God's Messenger say, "If any one is put by God in authority over any matter concerning the Muslims and turns away from dealing with their need, destitution and poverty, God will turn away from dealing with his need, destitution and poverty", Mu'āwiya then appointed a man to deal with the needs of the people. An other tradition runs as follows:-

Abūsh Shammākh al-Azdī was told by a cousin of his on his father's side who was a companion of the Prophet that he had gone to Mu'āwiya, entered his presence and told him that he had heard God's Messenger say, "If any one who has been given any authority over the people locks his gate against Muslims, or one who has been wronged or one who has a need, God will lock the gates of His mercy against him whom he has a need or is in poverty, however much he is in need of Him".[14]

From what we have said in the preceding paragraphs, it will become clear that Islam was an all-round revolution which effected basic changes in all departments of human life. If Muslims had made continuous progress along the lines laid down by Islam and its Prophet, no further revolution in human history need have taken place. But in the economic and political fields the Muslims became oblivious of Islamic teachings and hardly any political institutions were evolved by the Muslims to give effect to the economic and political teachings of Islam. Instead, in some cases Sassanian and Byzantine models were followed with the result that further revolutions became necessary. It was Europe which took the lead in these two fields resulting in the French Revolution whi ch established apitalist democracy and the Russian Revolution which established a Socialist State. But both went to extremes. Capitalist democracy brought freedom to man, but it completely failed to provide for the economic needs of the down-trodden sections of the population. As a reaction, Socialism came forward to fulfil the economic needs of the common man, but it suppressed all political and intellectual freedom and went to the extreme of abolishing all private property, thus closing the door on healthy competition in the economic field. Islam avoids both these extremes. It allows healthy competition and private property, but, unlike capitalistic democracy, it does not give unlimited freedom to individuals, and ensures

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economic well-being to those who are left behind in economic competition, so that no individual is allowed to fall into dire poverty or remain deprived of the means to educate himself and his children. Islam also permits freedom of religion, expression and opinion as against Socialism. It does not suppress the intellectual liberty of man. Thus Islam synthesises what is good in capitalist democracy and Socialism and is superior to both. The failure of the Muslims to make progress on the lines laid down by Islam and the partial success of Umayyad and 'Abbāsid counter-revolutions was due to the fact that Islam was born before the human intellect had ripened. The time for Islam is still to come.

NOTES

1. Al-Tirmidhī, *al-Jāmi' al-Ṣaḥīḥ* (*Abwāb al-'Ilm*), Vol. IV, P. 155.
2. Edward Gibbon, *Decline and Fall of the Roman Empire*, (London: John Murray, 1846), Vol. IV, P. 341.
3. Ibn Isḥāq, *Ṣīra-Rasūl Allah*, tr. A. Guillaume, P. 17.
4. Ibn Qayyim, *Zād al-Ma'ād*, Vol. III, P. 41.
5. *Encyclopaedia Britannica* (Chicago: 1951 ed.,), Vol. XVI. See: "Neo-Platonism".
6. Fakhruddīn al-Rāzī, *Mafātīḥ al-Ghaib*, Cairo, 1306 A.H., Vol. V, P. 97.
7. Al-Shawkānī, *Nail-al-Awtār*, Cairo, 1952, Vol. V, P. 88.
8. Bosworth Smith, *Muhammad and Muhammadanism*, (Lahore: 1972), P. 67.
9. Margoliouth, *Muhammad and the Rise of Islam*, 3rd edition, London, and New York, PP. 461-62.
10. Ibn Farrā' al-Baghawī, *Mishkāt al-Maṣābīḥ*, Eng. tr. by J. Robson (Lahore: Muhammad Ashraf, 1973), Vol. I, P. 406.
11. *Ibid.*, Vol. II, P. 650.
12. *Ibid.*, Vol. II, P. 651.
13. Bukhārī, *al-Jāmi' al-Ṣaḥīḥ, Kitāb al-Ḥudūd.*
14. *Mishkāt, op. cit.*, Vol. II, P. 792.

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